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A COMPOSITE MYTH OF THE POMO INDIANS.<sup>1</sup>

THE following is a typical myth<sup>2</sup> of the Pomo Indians of California, and will serve to show some of the characteristics of Pomo mythology. It will be noted that this particular myth is a composite consisting of six elements or separate, though logically connected, ideas: Coyote as a trickster, and the miraculous birth of his children; the destruction of the world by fire; the creation by Coyote of Clear Lake; the creation by Coyote of human beings; the theft of the sun; and the transmutation of human beings into animals. These have been obtained from other informants as separate stories, but as a rule the first three are uniformly combined to make one complete narrative, while the other three are told separately, or are at times, particularly in the case of the story of the creation of human beings, combined with certain other myths.

There was a large village at Nō-napō-ti (Kelseyville, Lake County) and here there lived two Wood-duck (wadáwada) sisters who always kept apart from the rest of the inhabitants of the village, and, although there were many of the men of the village who admired them, the sisters persistently refused to have anything to do with them. One of their admirers was Coyote, who tried various means to induce one of them to become his wife, but all without success, so that he finally determined to resort to trickery. It being then the food-gathering season, he proposed that all of the women of the village should go on a buckeye gathering excursion into the neighboring mountains while the men were busy hunting and fishing, or were engaged in making implements at the village.

The Wood-duck sisters had a very old and partly blind grandmother who had gone out camping with another party, although they did not know this. When they went to get her to go with them, they found an old woman there who was covered with a rabbit-skin blanket and looked exactly like her, but who was really Coyote.

<sup>1</sup> This paper has been communicated as part of the Proceedings of the California Branch of the American Folk-Lore Society.

<sup>2</sup> This myth with others from the Pomo region was collected during the summer of 1904 as a part of the work of the Ethnological and Archæological Survey of California carried on by the Department of Anthropology of the University of California, through the liberality of Mrs. Phoebe A. Hearst. The myth was obtained from an informant who lives near Ukiah, Mendocino County, and it was first told to him by old people residing near Upper Lake, a town on the northern shore of Clear Lake the creation of which is here recounted. The constituent parts of this myth are, however, common throughout all of, at least, the upper Russian River and Clear Lake region.

The Wood-ducks led this blind old woman along out to the camp and made a bed for her, for she was very tired.

That evening when the food had been prepared, the Wood-ducks gave some to the old woman, but she said, "My daughters, I cannot eat. I cannot raise myself up. I want to sit up and eat." The elder of the two sisters sat at the old woman's back to hold her up, but Coyote said, "I cannot sit up when only one of you holds me up. One of you must sit in front of me." . . . Then the two sisters began to fight Coyote and were soon joined by others of the women of the camp, who brought clubs and stones, for every one now knew that Coyote had been playing another of his tricks. There were born immediately four children. The first two Coyote rescued, placing them in his hunting sack. The other two were killed by the enraged women. Coyote immediately ran back to the village and the women followed soon after.

Coyote continued to live at Nō-napō-tī with his two children, but he had no one to care for them while he was away hunting and fishing, and the people of the village treated them very badly whenever he was gone. They threw rocks and sticks at the children, called them bad names, and even threw coals of fire on them. When the children were old enough to get around by themselves, Coyote determined to revenge himself and his children for the abuse they had suffered. He accordingly went east to the end of the world and there dug a huge tunnel which he filled with fir bark. He disappeared regularly every morning for four days, and no one could think what he was doing, for he went about it very secretly. Some of the people asked what he was doing while he was gone all day, but he replied that he was only hunting food for his children.

After a long time Coyote put all kinds of food, water, clothing, a fire drill and other implements, and also his two children, into his hunting sack (yet), and after sundown went on the roof of the dance-house, where he watched toward the east for some time. Finally he called out, "I do not know what can be the matter; it looks as if something is wrong. Come out and see." Soon there was a great noise like thunder, and smoke and fire appeared all over the east as far as they could see from north to south. Every one knew that Coyote had something to do with it, and all began to ask him to save them, calling him father and other terms of relationship; but Coyote replied, "I shall not be saved either. I do not know what has happened. I shall burn up too, I suppose; my body is no rock or water." But the people all cried to him to save them as the fire came nearer and nearer, until at last it completely surrounded them and left but a very small space about the village unburned.

Coyote now shouted, "ē——," with his hand uplifted (all finger tips pointing upward), four times, and presently there came down out of the sky a feather rope (yúlūk) on the end of which Spider (tó-cbū) hung with his back downward. Coyote jumped on to Spider's belly and the feather rope immediately started to ascend. After a short time Coyote wished to stop, so Spider stopped the ascent and instantly spun a web large enough for Coyote to walk around on and look at the burning world beneath, which was by that time entirely on fire. They then went on upward for a time, whereupon Spider stopped and spun another web so that Coyote might give his children some food. A third stop was made and a web spun so that Coyote might give the children water, and a fourth and last stop was made and a web spun so that all might rest and take a last look at the burning world. At last they arrived at the gate<sup>1</sup> leading into the sky and entered.

Spider, who was its keeper, remained at the gate, but Coyote and his children, who now got out of the hunting sack, went eastward toward the house of Madūmda,<sup>2</sup> which they saw immediately upon entering the gate. Their road lay over a plain covered with grass and sweet-smelling flowers. There were, however, no people to be seen. On the way Coyote and the children stopped and rested four times, but at last arrived at the house, where Coyote knocked on the door. Madūmda came and invited them into the house; saying, "He hé, sīnwa nō balma; what have you come here for? I know you have been doing something. That is why you come here in this manner. Why do you want to do something bad always? Why do you want to treat your children (all people) that way? Why are you not sorry for your children? Now, go back and live as you did before and do not act that way." Coyote said he would go back on the following day, and Madūmda then instructed him as to what he should do when he went to the earth and how he should act toward people in order that he might be on friendly terms with them.

Coyote returned to the gate and Spider then took him back to the earth in the same manner as he had come; but the earth was much changed. Formerly the mountains were high, but now they were much lower, the tops having been burned off. The trees, rocks, and

<sup>1</sup> The gate, an opening through the sky, is guarded by snakes who allow only those who reside in the heavens, or persons for whom Madūmda has sent, to enter.

<sup>2</sup> Madūmda, who is the chief deity in Pomo mythology, is the elder brother of Coyote and lives in a large sweat-house in the sky, where, to a great extent, the conditions are the same as on earth except that there there is nothing disagreeable.

streams were all gone, and the appearance of the whole country was different. He found all things which had lived on earth lying around roasted, and he commenced to eat everything he found, deer, birds, fish, snakes, and so on, until he grew very hot and thirsty. He then began to look for water, running about from place to place where there had formerly been springs and streams, but all were dry, and he nearly gave up the search. Finally, however, he wandered toward the west and found water in the ocean. He drank copiously four times. Having completely satisfied his thirst, he started homeward, but had not gone far when he began to feel sick. He grew steadily worse as he raced on, endeavoring to reach his home before he should die, and was only able to reach Kabái-danō (Wild Onion Mountain), a bald hill on the western shore of Clear Lake, where he fell upon his back groaning.

Kabái-danō was really Kúksū's<sup>1</sup> sudatory, and when he heard Coyote groaning on the roof he came out much surprised. "O——, who's there? I did not know there was anybody here." Coyote replied, "Yes, it is I. I have been eating fish and meat, and I got hot and thirsty, and there was nobody around, so I went west and found water. I took a drink, but I took too much and am sick. I did not know that there was any one here. I wish you would doctor me in any way you know." Kúksū soon prepared to doctor Coyote, and returned with his body painted black, and wearing a very large headdress. He had a large whistle in his mouth and carried a long black medicine wand in his hand. As Kúksū came out of the sudatory he ran in a counter-clockwise direction four times around it, then in a clockwise direction four times around it. He then ran four times around Coyote, then ran up to him from the south, and returned backwards to the point of starting, where he turned his head as far as possible to the left. Again running around his patient four times, he approached him from the east and completed the same cycle, following it by the same cycle from the north and then

<sup>1</sup> Kúksū is an important character in Pomo mythology and in certain ceremonies. He is a person of characteristic Pomo physique, but possesses great power as a medicine-man or doctor. He always appears painted entirely black, wearing on his head a very large headdress, called big head, or Kúksū-kaiya, and with a tuft of shredded tule fibre attached to the small of his back. He carries a black cane or wand (cakoik) and, while doctoring, blows constantly a large whistle made of elderberry wood.

According to Dr. Dixon (*Maidu Myths*, p. 42) Kúksū is found also among the Maidu, there being the first man created by Earth-Initiate. His appearance is, however, quite different, he being depicted as a person of pure white complexion, with pink eyes, black hair, and shining teeth, and withal very handsome. He possessed great knowledge and played an important part in the final disposition and distribution of the people created by Earth-Initiate.

from the west. He then ran four times around his patient in a counter-clockwise direction, after which he turned his head to the left; then four times in a clockwise direction, again turning his head to the left. He then told Coyote that he would cry, "ē—" four times, and jump on his belly. He then ran around the sick man in a counter-clockwise direction and cried "ē—" four times; then ran up to him blowing his whistle and pointing his medicine wand at his belly four times, and at the end of the fourth time he turned his head to the left. He then repeated the complete cycle of four runs and the turn of the head to the left. He then cried, "ē—" once, ran, and jumped on Coyote's belly, which burst with a sound like that of a great explosion. The water which Coyote had drunk at the ocean ran down in every direction even to as far as Tule Lake and Scott's Valley, and the rivers commenced running, so that the water collected in the lowest places and formed Clear Lake.<sup>1</sup> And in the water there were fish, snakes, turtles, and all kinds of water birds; for, as Kúksū jumped upon his belly, Coyote said, "There will be much water and plenty of fish, snakes, frogs, turtles, and water birds. They will all come from my belly alive, and by and by there will be people in this country to eat them."

Coyote then arose and walked a short distance. Then he turned and said to Kúksū, "I will make a dance-house and make a big dance and feast and will call you. I will let you know when everything is ready." Kúksū said, "All right, that is good."

Coyote went northward to Yó-būzūi (near Upper Lake) and there built a small tule house for himself. He then went all around the lake and talked with all the different birds about the coming dance, and secured the services of two young men from every species of bird to assist in building the dance-house. These all came at the appointed time, and there were so many of them that they were able to dig the pit and complete the house in a very short time. Meanwhile Coyote made many tule houses and had a large village prepared. After finishing the dance-house the birds all left, Coyote promising to notify them when all things were ready for the dance.

While the birds were at work, Coyote took from them without their knowledge two feathers each, and in each one of the tule houses he placed a pair of feathers, except in the best house, where he placed a single hawk (táta) feather. He then went to bed in his own house, and lay there talking to himself all night. He said that the feathers

<sup>1</sup> The fact that there are at times waves of considerable height on Clear Lake is explained by some of the Indians as a necessary condition, since the water originally came from the ocean, where there are waves at all times.

should turn into people,<sup>1</sup> and that there should be people there before daybreak on the following morning, a man and a woman in each house; that Hawk (táta) should be the captain of all and should be the last one to leave the house; that Blue-jay (tsai) should be a doctor and poison man (wizard); that Tsapú should be a poison man also; that Gray-squirrel should be Obsidian-man (katcá-tca) and that he should be a quick fighter and dodger, a high jumper and able to run up trees; that Red-headed-woodpecker (katák) should be a slow man but able to see farther than any one else; that Crow (kaái) should be a slow man but very long-winded and able to fly higher than any one else; that Hummingbird (tsúdiyūn) should be able to fly faster than any one else and should be a doctor with the power to carry away disease by pulling hair out of a patient's body and carrying it out where the wind might blow it away; but that before doctoring in this manner he should dance; that Hummingbird should also have the power to fly up in the air and cause thunder and lightning; that Kingbird (kapinadátadaū) should always be the first awake in the morning and should wake the rest of the village; and that Wócwoc (mockingbird or thrasher) should watch over the people of the village and wake every one at intervals throughout the night so as to prevent some one from poisoning them; it would be particularly his duty to keep a close watch on Blue-jay, who was a poison man.

Coyote had just finished designating the duties and powers of each individual when he heard Kingbird say, "Wē wé, it is daylight now, wake up, wake up." He went out but saw no one astir. He went into the dance-house, but there was no one there. Soon however he heard some one cough outside the house. He then went up on the roof of the dance-house to a point near the smoke hole, from where he commenced to speak to the people: "Now, my children, you young men go out and get wood for the dance-house. You young women make mush, pinole, and bread, and when you have finished preparing the food, bring it into the dance-house so that we may all eat. After we have all eaten I will tell you what to do next, my children."

As the young men started to get wood, the old people told them that the first man to return would be considered the best man. Then Gray-squirrel (Obsidian-man, katcá-tca) ran swiftly up the hill until he came to a large dry manzanita bush which he cut down and into short lengths with his feet very quickly. He bound the wood into a bundle with a withe of white oak and ran back to the village, arriving there long before any of the others. As he threw the

<sup>1</sup> According to other versions people were created from sticks instead of feathers.

wood into the smoke hole it struck the floor with a loud noise and those within cried, "He hé, be careful there. Don't make so much noise up there. You will break down the dance-house." Finally, after all the young men had returned with wood, Coyote directed the fire keeper (láimōc) to kindle the fire and then to begin the fanning. This was done and the men fanned one another until all the wood was burned and all the men were very warm, after which they ran to the creek and bathed for a short time.

When all had returned to the dance-house, Coyote spoke again from the roof, and directed that all the food should be brought into the house, where every one might enjoy the feast. This was done, and every one feasted for a long time. Then Coyote rose from his place between the fire and the centrepole and again spoke to the people, finishing with these words, "Eagle (cai) and Gray-squirrel (the Obsidian-man) will be your captains (chiefs, tcá-kalik). They shall be of equal rank, and each will care for his own people." Then speaking to the two captains, he said, "You shall be captains. You shall talk to your people and shall instruct them in all that is just and right. Henceforth I shall be an old man and shall have nothing to do but eat."

The two captains then consulted and decided to appoint Panther (damōt) and Wolf (sméwa) chief huntsmen, Makó and Kakaú chief fishermen, and Wood-duck (wadáwada) female captain (máta kalitc). Others were appointed fire tenders (láimōc), head singer (kéūya), and drummer (tsilótca). Eagle then announced<sup>1</sup> the appointments of the two huntsmen and two fishermen, one each for each division of the village, and of Wood-duck as the female captain of the entire village, also of the dance-house officials for the entire village. In conclusion he said, "Now you hunters and fishermen must tell us how we can all live together and get along well together. We have finished speaking now."

The huntsmen and fishermen consulted, but finally said, "We know very little. We can only hunt and fish for the people, and must follow the instructions of our captains."

Then they asked Wood-duck what she would have them do. She replied, "I do not think we are living now as we should. We should have one head captain (tcá-yedül-bate) to govern us all, and Hawk (táta) is the proper one for that office. Coyote created us all, and I think we should make Táta head captain, as his grandfather (Coyote) was before him."

As Coyote had willed it, Táta had not yet left his house; so the fire tenders were sent to bring him to the dance-house. A large

<sup>1</sup> In speaking to the people Eagle always spoke in a loud voice, repeating *verbatim* what Gray-squirrel said to him in a low tone.



black bear skin, blanket was spread immediately in front of the centrepole in the dance-house, and when Táta had seated himself on it saying, "Yes, this is good," Coyote asked him to tell the people what should be done. Táta replied that the best thing that could be done would be to hold a big dance to which all of the neighboring people should be invited; meaning all the people who had assisted Coyote in the building of the dance-house.

A great dance was then celebrated for four days and nights, after which a feast was spread on the dancing ground (ké-male) in the dance-house, and Eagle told Táta to address the people. This he did and finally called the two captains, the two huntsmen, the two fishermen, and the two fire tenders to come and divide the food among the people so that all might eat and enjoy themselves. Those appointed divided the food, giving the best food to the head singer, next to the chorus singers, and so on until every one had had an abundance of food. This feast ended the celebration and all the visitors departed. The people whom Coyote had created out of the feathers continued to live at this village for a long time.

At this time the sun did not move across the heavens as it does now. It only rose a short distance above the eastern horizon and then sank again. Coyote finally determined to see why the sun behaved in this peculiar manner. He collected and placed in his hunting sack food, dancing paraphernalia, a sleep-producing tuft of feathers (sma-kaáitcil), and four mice. With these, and accompanied by singers and dancers<sup>1</sup> he started eastward, in which direction they travelled for four days. At the end of the second day all of the party dressed themselves in their dancing paraphernalia and finished the rest of the journey dancing and singing.

Near evening of the fourth day the party arrived at a big dance-house, the home of the Sun people,<sup>2</sup> around which they danced in a

<sup>1</sup> Coyote took with him as his head singer Cmái-kadōkadō. Among his dancers were Sūl (condor), Tcītī (a species of hawk), Dakát (a small species of hawk), Kok (loon), and Tciyá (a species of hawk). These were all very strong people and were taken not only because of their ability to dance, but also in order that there might be strong men who were able to carry the sun back to the village.

<sup>2</sup> Informants differ somewhat in their opinions of the Sun people, but according to one informant they are: the Sun-prophet (dá-matū), who has the power, by means of visions, of seeing and knowing everything that transpires upon the earth, and directs all the movements and conduct of the other Sun people; the Sun-man (dá-tcatc) who carries the sun, a large shining disc, in his hand or suspended from his neck by means of a grapevine withe; two Sun-women (dá-maʔa), the daughters of Sun-man; and four Sun-messengers (dá-tcma), who always accompany Sun-man and do his bidding. As Sun-man soars in the heavens with the sun, he sees everything done by the people on the earth and, when some misdeed is committed, he sends one of the Sun-messengers to the earth to shoot the offender with

counter-clockwise direction four times, then in a clockwise direction four times. They then entered the house and danced in the same manner around the fire, then around the centrepole, and finally around the fire and pole together, at last halting and seating themselves in front of the centrepole. Sun-man saw Coyote and his people entering the sun-house and sent one of his messengers to welcome them. As the visitors seated themselves the messenger said, "It is good, friends, that you have come here." Coyote replied, "My people wished to come and have a little dance with you to-night." The messenger replied, "Yes, that is good, we will dance." By and by the rest of the Sun people came home, Sun-man, as was his custom, hanging the sun by the grapevine withe to one of the rafters of the dance-house. Wood was finally brought and all things were in readiness for the dance, the first of which Coyote proposed should be the fire dance (*hō-ke*), a dance in which all might join.

As the dance began Coyote liberated the four mice which he had secreted in his hunting sack and told them to run up the centrepole and along the rafters to where the sun was tied, and gnaw the withe that bound it to the roof. Presently one of the mice fell from the roof into the fire, but sprang out and attempted to escape. He was caught by one of the Sun-messengers, who was about to throw him back into the fire when Coyote called to him, "Here, here, do not throw that away. I eat those. Give it to me." The messenger gave Coyote the mouse and Coyote pretended to eat it, crunching a piece of charcoal to give the sound of breaking bones, while the mouse ran down his arm into the hunting sack. From here he was soon able to again run up the centrepole and resume his gnawing on the withe that held the sun. During this dance all four of the mice fell one at a time from the roof and were rescued by Coyote and returned to their work in like manner. The fire dance was finally finished after four intermissions, and the usual plunge and short swim followed. Then came a war dance (*tcamá-ke*), which was followed by still another dance; the three dances lasting until nearly midnight. By that time all of the Sun people were very tired and Coyote commenced to dance the fourth dance alone. He placed the sleep-producing tuft of feathers which he had brought in his hunting sack on the end of a stick, making a wand which he waved over the people as he danced, with the result that after a time all of the Sun people were sound asleep; but Coyote's people were not affected by the wand. By this time the mice had succeeded in

an invisible arrow and carry away his spirit to the abode of the dead beyond the southern end of the world, where, if *Dá-matū* approves of the death, the spirit remains. Otherwise the messenger returns the spirit to its body and the victim recovers consciousness.

gnawing in two the withe which held the sun and bringing it down to the floor.

Coyote's people then caught hold of the edge of the sun and all danced out of the house in exactly the reverse order in which they had entered. They danced around the centrepole and fire together, first four times in a clockwise direction, then four times in a counter-clockwise direction, following this by the same cycle with the centrepole as a centre, with the fire as a centre, and with the dance-house itself as a centre, after which they started westward toward their home. Coyote now willed that the earth should contract so that they might return home quickly, and they found that they were soon near their village.

Red-headed-woodpecker, the far-sighted man, first saw the party as it returned, and called every one in the village out to see the new light. The sun was laid on the ground in the village and its final disposition was discussed, with the result that Coyote told the people that it must be hung up in the middle of the sky. Hawk (táta) accordingly called forth two brothers of each species of bird, and instructed them to try to take the sun up into the heavens and hang it there according as Coyote had directed. Those who successively attempted the feat were Hummingbird (tsúdīyūn), Dakát (a small species of hawk), Eagle (cai), Loon (kok), Cé-tata (a large species of hawk), and many others. All except Crow brothers had tried and failed, and when they came forward to try every one laughed at them and remarked upon their slowness of flight and their physical weakness; but one of them grasped the sun by its edge while the other flew under it so that it rested on his back. Thus they flew higher and higher, interchanging their respective positions frequently in order to rest each other. As the Crows flew they cried, "a——, a——, a——," until to the great surprise of the watchers below they reached such a height that they could no longer be heard; and then such a height that they were lost to view to all save Red-headed-woodpecker, who was able to see much farther than any one else. He announced from time to time the progress of the Crows: "They are a long way up now. They are getting near the spot where the sun must hang. They are flying very slowly. They seem very tired. They have stopped now to take a rest. They are only a very short distance from the place now. Now they have reached it. There, they have hung it up. Now they are coming back down." After a long time the Crows reached the earth again, having travelled downward like bullets. The people of the village rejoiced greatly that they had the sun and had it hung up in the proper place so that it could give them light. They brought out all kinds of beads, baskets, blankets, and food as presents to the Crows for the service they had rendered.

Presently some one cried, "ē—," and Blue-jay told everyone to assemble in front of the dance-house. Here they found Coyote and Hawk standing on the roof; they announced their decision that a dance should be held to celebrate the occasion. The first dance was the fire dance in which every one joined, dancing until all were very warm and then as usual taking a swim. When they returned to the dance-house Coyote noticed that Gray-squirrel was not among them and said, "There is one man who is gone but none of you have noticed it." They all asked, "Who?" "It is Gray-squirrel who is not here. He has gone away and left us because he does not like the way we do things; but we need not worry or try to hunt for him, for he does not seem to like any one." So all returned to the dance-house and resumed the celebration.

Not long after this Coyote became provoked at the actions of the people and said, "You people do not try to do as I tell you to. You do not seem to care to do the proper thing and try to be somebody. You might as well be animals and go and do the way you like best." So he proceeded to turn them all into animals and birds and to designate the habitat and characteristics of each.

"You shall always live out in the mountains. You shall be afraid and will be shot for meat. Your name shall be Deer (pcé).

"You shall live in the woods and shall hunt for deer. Once in a while you shall kill a man. Your name shall be Wolf (sméwa).

"You shall always live in the mountains and in the woods. You shall hunt for deer and shall sometimes kill men. Your name shall be Bear (bitá).

"You shall live in the woods and in the mountains. You shall hunt for deer and shall sometimes kill people. Your name shall be Panther (damōt).

"You shall live around Clear Lake. You shall live in the trees, make your nest there, and defecate upon them. You shall eat raw fish. Your name shall be Loon (kok).

"You shall swim around Clear Lake and eat bugs and grass. Your name shall be Coot (kátsiya).

"You shall also swim around in Clear Lake and eat bugs and grass. Your name shall be Duck (kaiyán).

"You shall stand around in the lake and whenever there are big schools of fish coming out of the lake into the creeks you shall cry, 'íts dikūbūhū.' Your name shall be Dikūbūhū.

"You shall fly around in the air and catch bugs and eat them. You shall hunt around in places where there are many bugs and grasshoppers and shall eat them raw. Your name shall be Crow (kaái).

"You shall fly around in the trees, gather acorns, make holes in the trees, put the acorns in there for winter time, and then eat them. Your name shall be Red-headed-woodpecker (katák).

"You shall live among the trees. You shall peck holes in them and shall eat the sap. Your name shall be Sapsucker (kaléstat).

"You shall fly around in the open country where there is plenty of room and fresh air and shall fly down and catch bugs and grasshoppers and eat them raw. Your name shall be Kingbird (kapinza-dáadaū).

"You shall fly up very high in the air and then fly very swiftly down to the ground and catch mice or birds, or any kind of food. Your name shall be Dakát (a species of hawk).

"You shall live out in the woods in a hollow tree. You cannot see in the daytime. During the night is the only time you will be able to see. Then you shall catch mice and eat them. Your name shall be Night-hawk (?) (natōtō).

"You shall live out in a hollow tree during the day for you cannot see except at night. Then you shall catch mice and eat them and you shall sing at night also. Your name shall be Owl (makūgū).

"You shall live out in the woods during the day for you cannot see during the daytime. You can only see at night. You shall hunt and sing at night. Your name shall be Cmaíkadōkadō."

When Coyote finally finished designating the attributes of each different animal and bird he said, "I shall go by the name of Coyote (iwí). Táta here shall be called Táta. He shall be a flying bird and shall live where there are no other birds around. All you birds and animals shall raise children, and their children shall raise children, and all shall be called by the names I have given you. I shall be Coyote and I shall be able to smell as far as any of you can see. I shall be able to smell very far and tell who or what is there. I shall sneak around and steal things. Sometimes I shall even run after human beings and kill and eat them."

"Now you all stand up and get ready; when I cry four times we must all run off to our respective places." All rose and Coyote cried, "ē——ī——ye!

ē——ī——ye!

ē——ī——ye!

ē——ī——ye!

yū—he! wē wē!

All were immediately transformed into the birds and animals Coyote had indicated and went to the various places he had designated. Coyote went away last.

SUMMARY.

(1) The licentiousness of Coyote prompts trickery. Coyote saves two of his miraculously-born children and cares for them unaided.

(2) The people of the village abuse the children in his absence. Coyote revenges himself and his children by setting fire to the world. The three escape to the sky by means of Spider, the gate-keeper of the sky, and a feather rope. They visit Madúm̄da. He is displeased with the conduct of Coyote and sends him back to the earth with instructions as to his future actions.

(3) Upon returning to the earth Coyote finds the tops of the mountains burned off, the streams dried up, and all kinds of food roasted by the great world-fire. He eats a prodigious quantity of the roasted meat, becomes thirsty, and searches for water which he finally finds in the ocean. He drinks four times, becomes very sick, and succeeds in reaching Kabái-danō, where he is doctored by Kúksū with the result that the water he drank forms Clear Lake, and the roasted meat eaten turns into the water fauna of the region.

(4) At the northern end of Clear Lake Coyote causes the erection by the Bird people of a large dance-house. He, meanwhile, erects many dwelling-houses and secures two feathers from each of the birds. These he places in the houses and thus creates human beings. Officials are appointed, and a dance and feast are celebrated.

(5) The sun did not formerly rise. Coyote and party journey eastward to the home of the Sun people and dance with them. Coyote sends up four mice from his hunting sack to gnaw off the withe with which the sun is hung to the roof of the dance-house while he dances and induces sleep among the Sun people by means of a magic wand. The sun is finally secured and all escape and return to the village at Clear Lake. The Bird people are called together, and all try to carry the sun up and hang it in the middle of the sky, which feat is finally accomplished by the wisdom of the two Crow brothers. Thus the world has proper light.

(6) Coyote soon becomes provoked at the action of his people and transforms them into animals and birds, assigning the attributes and habitat of each.

The literature dealing with the mythology of the Indians of California covers but a comparatively small part of the State, the principal published works bearing on the subject being Dr. Goddard's "Hupa Texts," Dr. Dixon's "Maidu Myths," and Curtin's "Creation Myths of Primitive America," dealing respectively with the Hupa, the Maidu, and the Wintun. In addition to these published myths, the writer has had placed at his disposal by Dr. A. L. Kroeber the

manuscript of the creation myth of the Yuki, the nearest northern neighbors of the Pomo. With this material as a basis it is possible to compare the Pomo myth here given with the myths of some of these neighboring peoples.

Among none of the peoples here considered is there any conception of an abstract primal genesis. All start with some concrete material. With the Yuki and Maidu all was water in the beginning, then came the creator who created the earth and all things on the earth; but even such an approximation to an abstract idea of creation is apparently lacking among the Hupa, and Wintun, with whom there was in the beginning an earth of which the section inhabited by the particular people under consideration was in each case very similar to, if not identical with, that now existing. Also among the Pomo the majority of informants thus far questioned maintain that there was in the beginning a world very similar to the one now existing, but a few have been found who give very fragmentary accounts of a creation of the world by Coyote; in each case he having given certain materials from which to start.

The burning of the world, which is given so much prominence in Pomo mythology, is found among the Wintun, and is there also actuated by the spirit of revenge. The re-covering of the rocks of the earth with soil after the great world-fire as told in Olelbi has no place in the Pomo account, the only destruction to the soil there being the burning off of the tops of the mountains; but there is in the Wintun account of supplying the world with water after the world-fire by throwing a grapevine root and a tule root into the mountains, and then making streams by drawing furrows of different sizes on the earth with the sky-pole, something of an analogy to the Pomo account of the creation of Clear Lake and the watering of the neighboring region.

Considerable variation is shown in the account of the creation of human beings. According to the Pomo they were created from feathers, or according to other versions from sticks;<sup>1</sup> according to the Yuki they were created from sticks, and according to the Maidu from earth modelled into human form, or from sticks,<sup>2</sup> or little wooden figures.<sup>3</sup> With the Wintun there seems to be no definite theory of creation after the world-fire.

The present movements of the sun seem to require explanation,

<sup>1</sup> Stephen Powers, in his *Tribes of California*, p. 147, records a Pomo belief in a creation of human beings from earth, and on page 156 he states that the Indians of Potter Valley were created, according to their belief, from the red earth of a certain mound in that valley.

<sup>2</sup> Powers, *op. cit.* p. 292.

<sup>3</sup> Dr. R. B. Dixon, "The Northern Maidu," *Bull. Amer. Mus. Nat. Hist.* xvii, 336, 1905.

and here again there are diverse opinions as to the cause. According to the Pomo the sun was stolen from its keepers in the east by Coyote aided particularly by four mice, after which it was hung in the middle of the sky by the two Crow brothers. In the version of the myth here given there was no pursuit of Coyote and his party by the Sun people, but in other versions they were hotly pursued and were only able to escape by the aid of strategy. According to the Yuki, Coyote went alone, stole the sun, and was pursued by the Sun people, but finally succeeded in securing the sun and causing it to travel according to his will. According to the Maidu the sun and moon were driven from their hiding-place in the east by Angletworm and Gopher, but when once driven out they agreed with each other as to which should travel by night and which by day. The Wintun do not account for them.

The transmutation of human beings into animals has been found among the Pomo, Yuki, Maidu, and Wintun. Among the first three Coyote appears as the ruling power, designating arbitrarily, according to the Pomo and Yuki, the attributes and habitats of the animals; and deciding by means of a race, according to the Maidu, their habitats only. According to the Wintun, Ollebis, after recovering the earth, sent down from heaven all the animals and birds which he did not care to keep there with him, and designated the attributes and habitats of each. Of such as he desired to keep with him in heaven, as: the eagle, hummingbird, and red-headed-woodpecker, he threw a feather to the earth and caused that to become the progenitor of the present race of that particular species.

Thus it will be seen that the mythology of the Pomo Indians as shown by the single myth here recounted, though having many points similar to and some episodes identical with the mythologies of neighboring peoples, has also many points of difference, some of which are differences of detail, due largely to local environment, while others are fundamental.

*S. A. Barrett.*